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the powers that he had not bewitched any one on that day, but was seized by the enraged brothers of the girl and dragged to her bed where she was still lying unconscious. Na"ûs took his spittle, *rîżeh*, in his three fingers, besmeared the girl's throat and neck with it, and then walked round her seven times, after which the girl awoke as healthy as before. This sudden recovery confirmed all the women there in the belief that Na"ûs' eye could bewitch, and they took counsel together as to how they could destroy this injurious power of their neighbor. Knowing or taking for granted that the eating of human excrement was the best remedy in this particular case, they appointed a woman whose tent adjoined that of Na"ûs to apply it to him. So she watched him till he went to fulfill the needs of nature, *jetaḫalla' bel-ḫala'*, took up some of his excrement, *neǧaseh*, on a stalk, mixed it with flour, from which she then baked a thin loaf of bread, dipped it into melted butter, and inviting Na"ûs to dinner gave it to him to eat. Na"ûs, who was a frequent guest in his neighbor's tent, ate the bread and butter, praising its taste. From that time on no one complained of having been bewitched by him. His uncanny faculty had left him forever.

With some people the power of the evil eye is so strong that it can even bring down a bird from the air. Thus a troop of the Rwala were once riding through the desert. In one place they scared two birds called *ḥabâri*, which flew up, then alighted, and rising again flew some distance in the direction followed by the riders. Finally Ṣabr âl Murabbaṭ exclaimed: "Faith, we shall roast one of the birds; *wa' ḥalôla jâ ḥada ḥal-ḥabâri naḫtwiha.*" At the same moment one bird fell down to the ground as if struck by a bullet.

For protection against the evil eye small sea shells with red, white, and green spots, called *ḫarazt an-nafs*, are recommended, also two marbles, *neḳṣên*. Both the shells and marbles can be bought from wandering merchants. If there are none in the neighborhood, the Bedouin selects seven pebbles, *summ ḥeṣwât*, pares off a splinter from the left (north) side pole of the tent, takes a grain of salt, *ṭowr melḥ*, and a small piece of alum, and sews all in a piece of new black cloth, *ḫebbe*. Still more effective is a fragment of a turtle shell, *'aṣm al-leǧa'*, fastened to a peg made of almond wood. Of the *neḳṣên* balls or marbles there must be always two, a black and a white one. The latter gives protection in the daytime,

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3. From pots standing in the fireplace
A thin stream of coffee flows like a silk thread winding on a reel.
4. If travelers come to us by the northern path
We must daub the necks of their riding camels with blood.
5. And if [this world] allows, we shall offer a wether with boiled wheat;
If not, then the word 'welcome' will take its place.

The poet was Eben 'Abejče, mayor of the settlement Ḳna', lying on the road leading through the Neḥûd from Syria to Neǧd. The reciters were Mḥammad al-Ḳaẓîb, Ǧwâd al-'Âni, and Ḥmâr abu 'Awwâd.

Verse 1. *Žâḳ ṣadri* signifies a gloomy mood, depression, worry. *Ǧeḍâmir* are thick logs of wood cut from palm stems, *eṭel* or *raṣa*. Ḥmâr pronounced this consistently *žeṭâmir*. 2. *'Owǧ al-menâžir* are coffeepots with long, crooked spouts. 3. *Čir* is a blacksmith's red-hot forge, a heap of red-hot coal. The word *jiḍleẓ* is used when speaking of a boy whose urine flows in a long, thin stream. 4. *Ḥall* is a path or trail over sandy ground. 5. *Mîr* is the same as the Rwejli *'ejš*, boiled crushed wheat covered with meat. In the Neǧd settlements, as with the Bedouins in general, wheat is quite a rarity, as it has to be brought all the way from Syria or Irak. If there is no grain, there is neither *'ejš* nor bread, and the guest must be content with dates, meat, milk, and kind words.

1. *Já klejb ẖubb an-nâr já klejb ẖubbak*
'alejk ẖabbak w-al-ḥaṭab jiǧâbi
2. *'alejj-ani takliṭ ḥejlak w-ḥabbak*
w-'alejk takliṭ ad-dlâl al-'eḍâbi
3. *w-ḥalleṭ leha min ǧazel rimṭen beḥabba*
w-ẖmes elja' nâmat 'ajûn al-ekdâbi
4. *bniǧren jenabbi tâli-l-lejl nabba'*
w-en endaḳḳ ṭâra teḳel ǧiben jenâbi
5. *'asa-lja ẖabbejtha we-ẖakab bak*
teǧǧeb lena já klejb sirâten ṣijâbi
6. *w-en ẖâṣa' al-masbû' ḫaṭwa-l-ǧlebba*
w-ḥelw ṭaḳḳ 'apijehom birîâbi
7. *al-wâlme já klejb lirab' ṣubbak*
w-ar-rizek 'ind-alli jenâbi-s-sahâbi
8. *bnirijjeten já klejb ṣalfen mahabbak*
mačatfin w-eowḥehom bel-'alâbi

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